/13 cont./

/a jaac/ for the coming child. Many times the mother is forced to improvise items by using old robes to wrap him in or a bag made of agave fiber for his hammock to protect him from the cold at night.

The Guajiro woman who is in contact with civilization and is comfortably off economically prepares a hammock for the arrival of the child, or weaves it or has it made afterward, using the hanks of cotton thread she has received as gifts. Children wear clothes only when they go on trips. If they are baptized in the Catholic faith, they receive their outfit /a jaac/ from their godmother, who is also expected to present a dress to the mother. As the child usually goes about naked, they do not make any clothes to wear. Some rather long cloths useful as swaddling clothes and coverlets are prepared and serve various purposes. Wherever possible the mothers try to avoid the child's dirtying them with his excretions, in order to lighten the problem of cleanliness, since water is scarce. /16/

Neither are the Guajiro mothers in the habit of wrapping bellybands round their infants. The navel is left exposed even when it is not completely healed. For this reason ruptures are frequent as well as the death of the newly born due to infection of the navel. But they do use a kind of awning fixed over the child's hammock to protect him from falling centipedes, snakes, and scorpions that abound in the roofs of the huts, which are covered with plant materials.

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Care, training, and treatment of young children. From birth the child is looked after by people other than his mother, as she is obliged to seek such assistance to be able to attend to her other domestic obligations or to rest and have someone to whom she can delegate this care. When she goes to a place relatively near by, the mother does not take the child but leaves it in the care of his older brothers and sisters or her relatives, when they

As for the mentioned forms of cousin marriage, Type (a, and f) may marry any cousins on either side except her mother's sister's children. Type (a, and f) may also marry any kinsmen of the third degree with the exception of a mother's sister's daughter's child. All relatives of the fourth degree are potential spouses. Polygyny is practiced and is definitely a mark of status and rank. Sororate is mentioned although is very rarely woman. The dove indicates, there, a very typical system of Crow type.

His avunculate relatives were said to exist in Guajiro society, but great attention is paid to supposedly behavior between kinsmen. In the family parents are respected equally highly by the children, whereas among siblings the brother enjoys greater authority than his sisters, and an older than a younger brother. In the presence of the maternal uncle nobody is supposed to speak up conspicuously, this rule applies especially to the younger people. Grandparents maintain close and friendly relations with their grandchildren. They make gifts to the latter, bows and arrows, drums, rifles, etc., and the grandchildren assist the old after having grown up. The father-in-law is respected greatly by his daughter-in-law. When visiting she serves him before she serves her mother-in-law. She does not, however, attend her own mother. Cousins are completely free to marry without being obliged to observe any avunculate regulations.

Artificial kin relations were said to be existing altogether among the Guajiro. Non-relatives are treated with great friendliness and may even be accepted as co-members of an orphan of the group. Orphans usually join a family on the father's side.

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